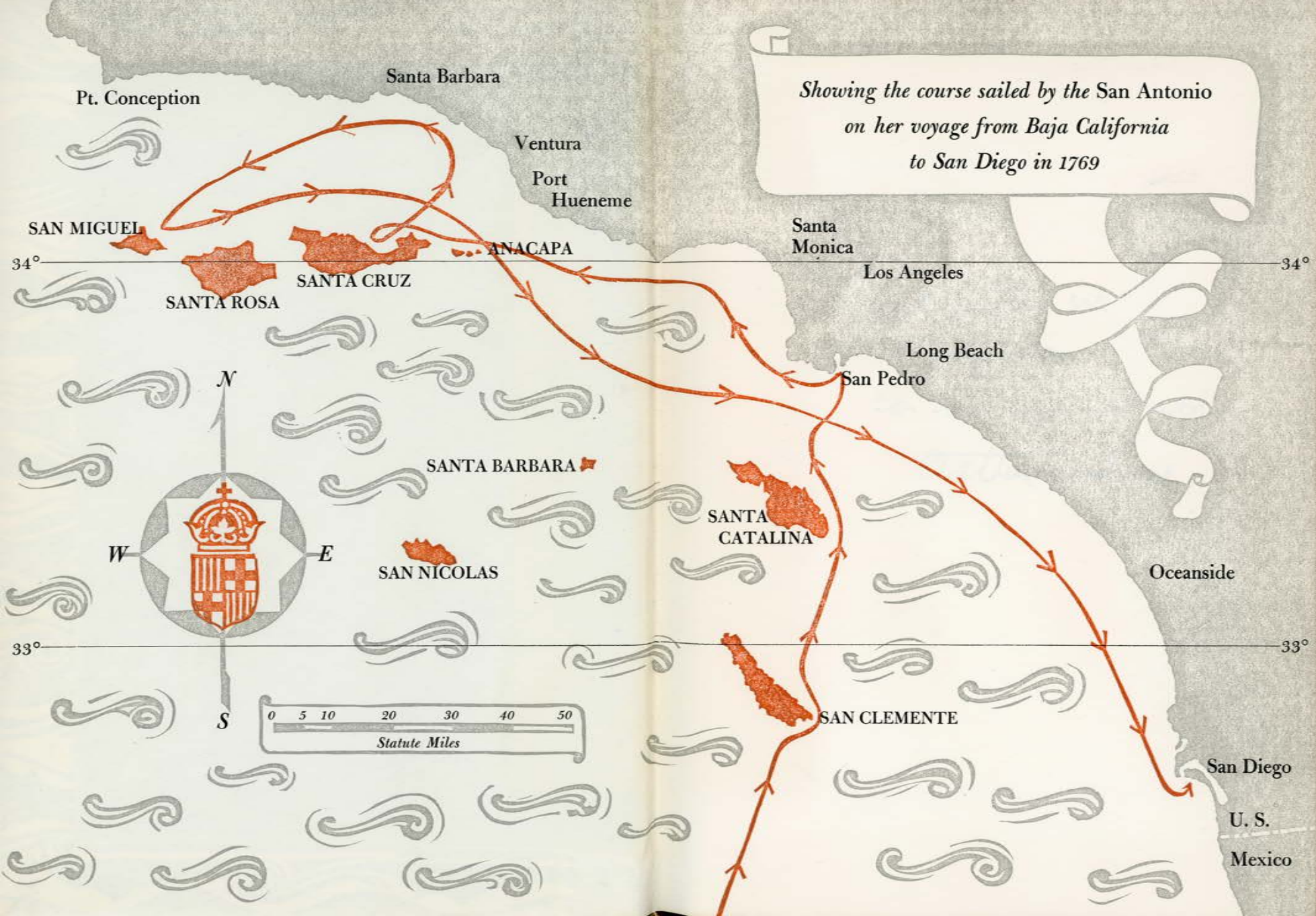
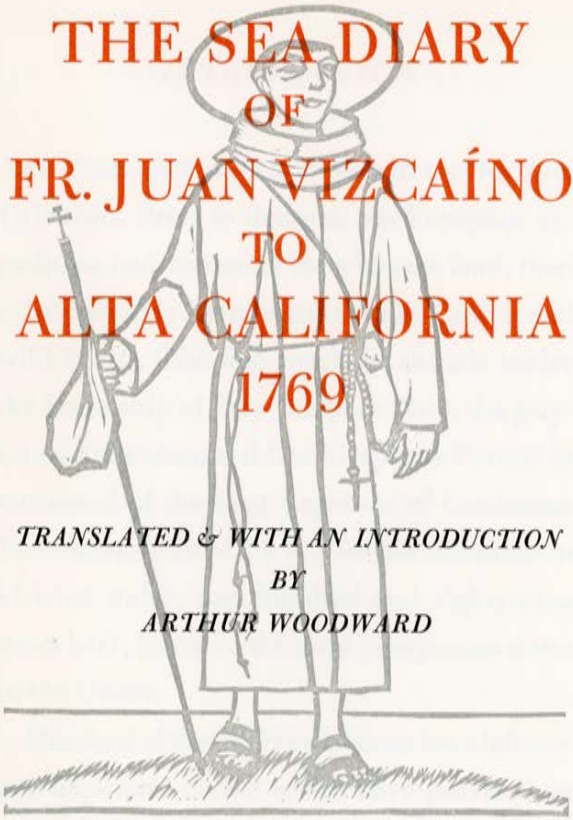

Showing the course sailed by the San Antonio on her voyage from Baja California to San Diego in 1769
Pt. Conception
Santa Barbara
Ventura
Port Hueneme
Santa Monica
Los Angeles
Long Beach
San Pedro
Oceanside
San Diego
U. S.
Mexico
SAN MIGUEL
SANTA ROSA
SANTA CRUZ
ANACAPA
SANTA BARBARA
SAN NICOLAS
SANTA CATALINA
SAN CLEMENTE
34°
33°
N
W
E
S
0 5 10 20 30 40 50
Statute Miles

EARLY CALIFORNIA TRAVELS SERIES

XLIX

THE SEA DIARY OF FR. JUAN VIZCAÍNO TO ALTA CALIFORNIA 1769



TRANSLATED & WITH AN INTRODUCTION BY

ARTHUR WOODWARD

GLEN DAWSON ✓ LOS ANGELES ✓ 1959

INTRODUCTION

THE YEAR 1769 was an important one for Alta California. Prior to that year no European expedition had traversed the pleasant land, then inhabited only by numerous Indian tribes and wild beasts. The first overland entrada under the leadership of Fray Junípero Serra, the gray-robed Franciscan and Don Gaspar de Portolá in command of the First Regiment of Catalonian Volunteers, opened the way for the colonization of what today, one hundred and eighty-nine years later, is one of the most prosperous states in the Union.

Members of the land expeditions have left several important diaries which have provided us with first-hand impressions of early California

as it appeared to the travel weary eyes of the authors. We have been less fortunate in our legacy of seaborne journals of the same expedition.

To supply the men and animals toiling so laboriously north out of the barren lands of Baja California, with much needed supplies for their eventual establishments of missions and presidios, Viceroy José de Gálvez dispatched two ships by sea.

Both of these small clumsy packet boats suffered severely on their long journey from stormy weather and the dread scurvy which attacked the crews. Moreover (as mentioned in a later paragraph) through the ignorance of the organizers of this expedition and lack of competent charts, the captains of the two vessels, the *San Carlos,* alias *The Golden Fleece,* and the *San Antonio,* also known as *El Príncipe* (*The Prince*), were ordered

to seek the port of San Diego in latitude 34° north. This was too far north and although the mariners knew it, they obeyed their instructions; orders were orders.

Both vessels were small, unwieldy, and heavily laden with mixed cargoes of foodstuffs and passengers. The *San Carlos* set sail from La Paz, January 9, 1769, her hold crammed with cheese, dried meat, fish, corn, flour, chili peppers, hard bread, figs, wine, etc. and sixty-two men aboard. She was commanded by Capitán Vicente Vila. It took the latter 110 days to maneuver his cranky craft into the harbor of San Diego. Many of the crew were down with scurvy by the time they reached port.

Of these two ships, the *San Antonio* was the heaviest and more seaworthy. Her commander was Juan Pérez, a veteran who had sailed the

Manila galleon and was a fellow countryman of Fr. Junípero Serra from the island of Mallorca. The second in command was Don Miguel Pino, who was the pilot. The *San Antonio* likewise carried supplies and fewer passengers. Two of the latter were Franciscan priests, Juan Vizcaíno and Francisco Gómez.

Although the *San Antonio* had dropped her hook in the bay of San Bernabé, Baja California on January 25, 1769, a trifle over two weeks after her sister ship had sailed northward, it was not until almost a month later, February 15, that she set sail. It was a gala day. Crew and passengers had attended High Mass and confession and all had received Holy Communion. Gálvez was on hand to speed this second ship on its way. He exhorted the crew to be mindful of their obligations and to respect the two fathers who were

passengers on board. Then the last *cohete* cracked in the heavens and the smoke of exploding *morteretes* on the ground drifted across the waters as the small vessel set out on relatively uncharted waters for her rendezvous with the remainder of the expedition in unknown Alta California.

Fray Serra who later wrote to the Reverend Father Lector and Presidente, Francisco Palou, from San Diego, July 3, 1769 said that Viceroy Gálvez and the others had labored under the misapprehension that... "this port (San Diego) lay between latitude thirty-three and thirty-four degrees; for some authors claim one and some the other." "Gálvez had given strict orders to captain Vila as also to the other captain to sail out into the ocean and proceed as far as latitude 34° and then to cruise in search of said port; but since this port is actually not in a higher lat-

itude than thirty-three degrees and thirty-four minutes according to observations made by the officials here, the ships passed far beyond this port, so that when they looked for it they failed to find it; this caused the voyage to be prolonged." (Engelhardt, Zephyrin, *San Diego Mother of the Missions,* San Francisco, 1920, pp. 18-22.)

According to modern calculations even 33° was too far north for the port of San Diego. The latitude of San Pedro Harbor is 33° 45′. I shall refer to these mistakes in regard to the false observations of the unfortunate mariners in subsequent paragraphs.

One of the Franciscans on board the *San Antonio* kept a small *diario* of the daily progress of the ship. He was Juan Vizcaíno, and although his residence in California was relatively short, he has left his name indelibly associated with

the history of the state for all time to come.

For many years Fr. Vizcaíno's journal lay buried among the hundreds of unknown manuscripts in the Biblioteca Nacional de México in México City. I came upon the diario quite by accident while doing research work in the archives of the capital in the summer of 1940. The folder in which the diary had been placed was erroneously labeled "Diario de Un Viaje a California, 1764". Upon examining the original I noted the error. Later, when I arrived home in Los Angeles I inquired of the late Henry R. Wagner, noted bibliophile and author whether he knew anything about the journal. He replied that he had never heard of it. Then, with his characteristic generosity he offered to obtain for me, through his intimate connections in Mexico City, a photostat of the document. In due time

this arrived. I made a rough translation from the water-stained and (at times) illegible writing of the author and then asked Dr. Robert Ariss, now Curator of Anthropology at the Los Angeles County Museum, a student of Spanish, to check the translation. Our two versions coincided, with minor discrepancies. Another scholar, Mr. Charles Rudkin, who has contributed six valuable volumes to this present series, graciously consented to re-check the translation of the diary and has added materially to the interpretation of many of the passages. Mr. Glen Dawson expressed an interest in the Journal and it is through his efforts that the English version is herewith presented to the students of California history for the first time. So far as we are aware this is a "lost" diary, yet one which casts new light upon that rather vague chapter, the explorations by

sea along our California coast in the year 1769.

It will be noted that Fr. Vizcaíno, at times, appears confused as to the exact location of the *San Antonio* after the vessel sighted the islands and mainland of Alta California. There is good reason for this. Vizcaíno indicates that the charts they were using were those which had been compiled by Fr. Antonio de la Ascensión, one of the cosmographers on board the *Almiranta,* one of the three vessels in the expedition of General Sebastián Vizcaíno, who explored the same coastal waters in 1602, one hundred and sixty-seven years earlier. These charts were rudely drawn and though it would seem that Fr. Vizcaíno and his associates on the *San Antonio* should have known better, they did confuse certain landmarks of Lower California with those of the mainland of Alta California,

particularly those near the present port of San Pedro.

Fr. Vizcaíno had another disturbing habit of referring back to "the first island" or "the second" island, interlarding his statements with references to new landmarks, which, from the translators' viewpoint is more than confusing.

Judging by the landmarks noted and features of the insular terrain, the *San Antonio* came upon the "first island", which was San Clemente, the most easterly of the Channel Islands, from the south-east and altered the course so as to swing around China Point, keeping that noted geographical feature on the port, or left side of the ship.

China Point juts out at the extreme south-west portion of the eastern end of San Clemente. It is a rocky, abalone-covered point. The counter-

part of China Point, is known as Pyramid Head, which rises 267 feet above the water at its highest elevation, with lower land between the high point and the smaller pinnacle upon which a lighthouse is located at an elevation of 200 feet.

Between these two points lies Pyramid Cove into which numerous deep ravines debouch and along the shores at two separate points are long stretches of sandy beach. Immediately southwest of Pyramid Cove is a smaller beach which at certain seasons is covered with sand and at other times is rough with water-worn boulders that surge back and forth in the heavy surf like balls in a bowling alley.

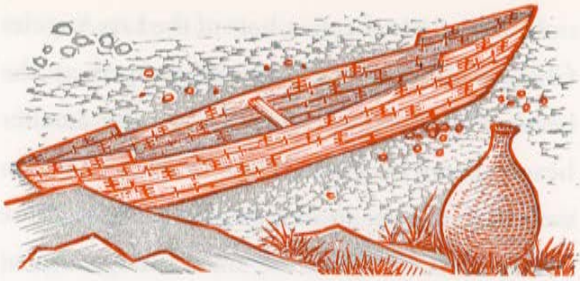
Inland from the beach rise the crags of the steep escarpment, cut with deep cañons and with the seaward faces pitted with shallow caves and rocky overhangs. The vegetation on these steep

hillsides is sparse. Concealed in the bunch grass are small cacti and standing over them are their elder brethren, the branched cacti with snaky arms.

Viewed from the sea the landscape is indeed rough and forbidding. The tall California holly trees and the fruit-bearing islay or California cherry grow in the depths of the cañons and are not plainly visible from off shore except in a few instances.

At the time when the *San Antonio* cruised along the eastern coast of San Clemente there were many small Indian rancherias scattered along the beaches between Pyramid Head and China Point. It was here that Fr. Vizcaíno noted the smoke arising from the camp fires and it was from these beaches that the tar-caulked plank canoes shoved off to greet the alien visitors.

In 1939-1940 the members of the Los Angeles Channel Island Survey party camped at the beaches of Pyramid Cove and at the smaller beach known locally as Horse Beach, just southwest of the larger strand. As archeologist of the survey I visited all of the small village sites at the eastern end of San Clemente Island and excavated a large cave in the face of the rocky cliff a short distance north of China Point, near Horse Beach. From this cave in December 1939 we took many artifacts which gave us some insight into the life of the natives, some of whom Fr. Vizcaíno probably saw from the decks of the *San Antonio.* Included among the objects in the cave was the desiccated body of a large dog with tawny yellow hair. The animal had been lovingly wrapped in a sea otter fur robe. Because of this discovery we dubbed the place Big Dog Cave.



It was through these excavations and others, on San Clemente Island as well as on the islands of San Nicolas, Santa Rosa, Santa Cruz and to a lesser extent on San Miguel that I was able to corroborate in detail the keen observations made by the ethnologically inclined Fr. Vizcaíno one hundred and seventy years earlier.

The good father's notations on the laced plank canoes, the double-bladed paddles and the method of handling the leaky craft were correct in every detail.

These canoes were composed of small planks,

some only nine or ten inches in length and four or five inches in width. They were ingeniously fitted together with the edges of the boards scored with indentations made by a stone knife and then daubed with boiling hot bitumen. Holes were bored about one inch from the edges with chert drills and shallow channels gouged out in which heavy cords made from the inner bast of the red milkweed or wild hemp were laid. These holes and channels were arranged in pairs opposite each other in two opposing planks and after the cords had been knotted tightly, more tar was poured in to make the joints waterproof. Since there were no stone axes used on the California coast, these planks had to be wedged from tree trunks with elk antler or whalebone wedges, and smoothed with wet sand on the beach. One account noted that for the

longer planks a hole was bored in one end, to which a heavy seal sinew rope was attached. This was taken to the beach and after two or three small Indian children had climbed on the board, the plank was hauled up and down the smooth beach at water level, during which process it was beautifully sanded.

When completed the canoes were covered with tar and painted an oxide of iron red and at times bits of nacreous shell were mosaicked in the tar along the upper edge of the gunwales and at the prow. In shape these canoes were double-ended, much like the fishing dories of the eastern Atlantic coast. The plank canoes had no ribs but were fitted at intervals with solid, truncated, triangular bulkheads. The paddlers knelt and used double-bladed paddles with circular ends in a very dexterous fashion.

But, as Fr. Vizcaíno observed, in spite of all the caulking, these cranky little boats leaked and the services of a bailer, using either a large abalone shell with the gill holes caulked with tar or plugged with small sticks, or a small wooden utensil with a short handle, were needed when the craft put out to sea. In such canoes these Indians ventured as far out as San Nicolas Island, some sixty miles off shore from San Pedro, and made regular crossings between their homes on the Channel Islands and the villages of their kinfolk on the mainland.

Aside from the canoes, Vizcaíno's descriptions of the stone-bladed knives with short wide wooden hafts which the Indians carried thrust through the topknots of hair on their heads, were also accurate. The knives were of two general types. One had a short wide handle and

a correspondingly wide blade, generally leaf-shaped or semi-triangular in form. The other type had a smaller blade with the rounded base set in a slot at the end of a haft which was about seven to nine inches long (or even shorter) and which tapered somewhat toward the proximal end. All of the blades were cemented firmly in place with the ever useful bitumen, the only natural mineral cement used by the tribesmen. We found examples of these hafted knives, intact in Big Dog Cave. Likewise we found two small planks of a canoe in pristine condition with fragments of the reddish fiber cords still imbedded in the tar caulking, in the cave.

When Fr. Vizcaíno drank from the tar-covered, grass water bottles he unknowingly corroborated other archeological finds which we made on the Islands.

Apparently the basketry materials on the islands were confined mainly to a species of eelgrass which grows abundantly on the rocks close to shore. This tough, pliable grass was the element from which the flexible water containers were made. These bottles, for such they were in shape, had rounded bulbous bodies and slender short necks with small mouths. To render them waterproof the woman basketmaker gathered small lumps of water-worn bitumen washed on shore from submarine wells of the viscous material and dropped these pieces of hardened tar into the newly woven basket. Then she gathered a supply of small round, water-worn pebbles ranging in size from a pigeon's egg to an English walnut. These were heated in a small fire and fished out with two sticks or flattened pieces of animal bone. One by one they were popped

into the basket and rolled around until the tar was melted and the pebbles cooled. Then the tar-coated stones were flipped out and new lumps of tar and fresh hot pebbles were put in and this process continued until the tar oozed through the basketry and formed a coating on the outside as well. Baskets with large openings could not be made because of the flexibility of the grass filaments. On the mainland baskets were made of stouter materials such as splints from the three-leaf sumac, deer-grass stems and the tough juncus. When baskets from these materials were woven, the orifices of the containers were wider and larger heated stones were used. I have found small piles of tarred pebbles on San Nicolas Island which were not larger than walnuts, as many as one hundred and sixty in one heap, while the tarred stones on the mainland sites

were sometimes about the size of tennis balls.

Padre Vizcaíno's description of the sea otter fur robes worn by the Indians who came off to visit the ship adds a new side light on the garb of these people. The system of making these fur garments is well known, i. e., the cutting of the skin into long strips and winding them around a central cord and then weaving or tying these cords into a semblance of soft furry textile, warm on the inside as well as out. Our discoveries of portions of these robes in Big Dog Cave corroborated Vizcaíno's observations in that these fragments showed that a reddish fiber cord (long since disintegrated) had been used. Likewise although the hide itself had decayed, the fur remained in long twisted masses. This method of making fur robes extended practically the entire length and breadth of California. On the

mainland the skins of foxes, wildcats, coyotes, squirrels and rabbits were used. In fact there are old Paiute Indians living in the Owens Valley and in parts of Nevada who occasionally make these rabbit-skin robes even today. The manufacture of these robes in soft down feathers was practised by the Indians near Sacramento, and the ancient Puebloans and Basket Makers in Arizona and New Mexico. Vizcaíno further observed that the Indians alternated light and dark fur strips, which must have presented striking effects as sea otter fur is exceedingly lustrous and soft.

Even the fishing gear was not overlooked by the studious Franciscan. In this instance, however, although he described correctly the shape of the fishhooks, he was mistaken in the materials used. He states that they were made from the curled thorns of the *biznaga* or barrel cactus.

Since that plant does not grow on the islands or the adjacent mainland on the coast, what he probably saw were the circular shell fishhooks which were made by the thousands by the insular tribesmen.

These hooks were manufactured out of the abalone, mussel and turban shells. Fragments of the shell were shaped by grinding on sandstone to ovoid blanks. These were then drilled with squatty chert drills and the holes later enlarged with reamers made of gritty sandstone. In the last stages the shanks, to which the sea-grass lines were attached by tar, were fashioned and the incurving points ground down to needle-like sharpness. When completed some of the smaller, more delicate hooks would appear to the casual observer to have been made from the curling heavy thorns of the *biznaga*. Incidentally, in

the eighteenth century, the Spaniards named the *biznaga* after a species of a fennel plant in Spain, from the spiny parts of which toothpicks were made. Thus one might term the *biznaga* the "toothpick" cactus. The circular shell hooks were used mainly to catch bottom-feeding fish. Modern experiments by Mr. Eugene Robinson with circular hooks made from fresh shells and fresh bone indicated that bottom-feeders were easily caught with these hooks.

The fish described by Vizcaíno were probably the female sheepshead, the rock sculpin, and toadfish, the latter being the "ugly fish" which he mentions. Apparently the sheepshead, male and female, were caught in large quantities by the Indians. Huge numbers of the bones of these fish were found in the kitchen middens by our survey party.

All of the other ethnological observations made by Fr. Vizcaíno are equally valid. Archeologists have found the rock crystals (used as primitive "X-ray" devices by the medicine men and also as ornaments) the oxide of iron paint and even the feather "flags" on the ends of the poles. The latter were in the form of tufts of raven feathers and tasseled, red milkweed fiber cords.

Fragments of long streamers of flicker and raven feathers with fiber cords threaded through the barrels of the feathers have been found in caves in Ventura County. Such feather ornaments were used in several parts of California as bandoliers and as headgear. In the land explorations of 1769 other writers noted these feather wands set up in cleared spaces near the villages. Cabrillo saw one on Santa Catalina Island in

1542. The Spanish referred to these as "gods" worshipped by the Indians.

It was only when Vizcaíno turned from ethnology to geography that he became confused. As indicated previously it was a natural mistake but that does not make the task of the translator and interpreter any easier. Apparently the *San Antonio* cruised along the eastern end of San Clemente, then beat upwind into the channel and when opposite Santa Catalina Island, or Catarina as he terms it, the vessel headed for the mainland. All of the landmarks noted after they began moving along San Clemente, point to spots which are readily identified. Pyramid Head and China Point with the beaches and rugged terrain behind them are there. So too is the patch of mottled white earth which is a huge deposit of soft diatomaceous earth inland a short

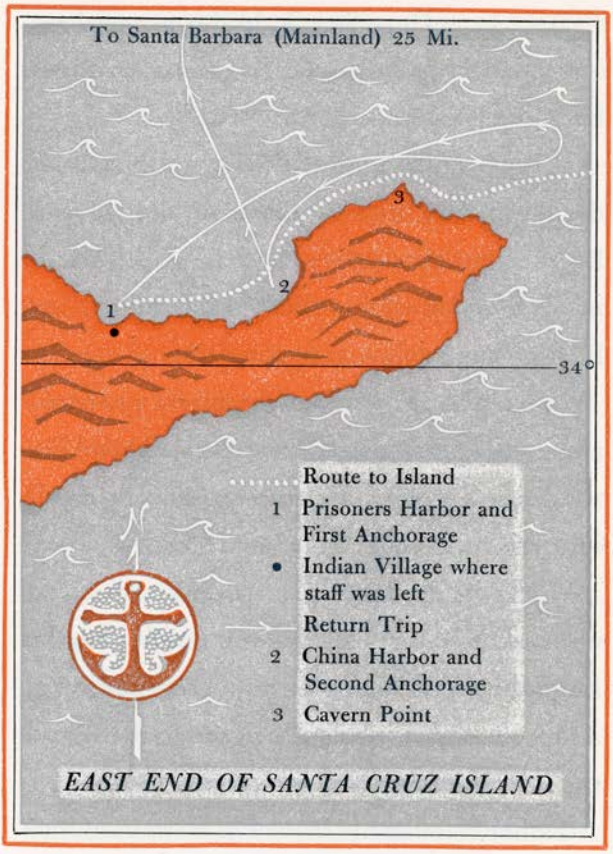
distance from Horse Beach. In this material are imbedded large fossil marine mammals which have in places eroded out.

It is when the good padre begins to confuse the Bay of San Simon y Judas, on the coast of Baja California, with San Pedro Bay (with Deadman's Island in it) opposite Santa Catalina, that he becomes hard to understand.

Leaving San Pedro the ship turned north and apparently passed Santa Barbara Island and the rocky islets comprising Anacapa and then put into Prisoners Harbor on Santa Cruz.

It was in the latter place that Fr. Vizcaíno went ashore and got his feet wet. At this place he forgot his friar's staff which was later returned, and from which incident he gave to the island the name *La Isla de la Santa Cruz.*

Father Palou in his *Historical Memoirs of New*


To Santa Barbara (Mainland) 25 Mi.
3
2
1
34°
Route to Island
1 Prisoners Harbor and First Anchorage
Indian Village where staff was left
Return Trip
2 China Harbor and Second Anchorage
3 Cavern Point
EAST END OF SANTA CRUZ ISLAND

California, edited by Dr. H. E. Bolton, University of California Press, 4 vols. 1926, vol. II, pp. 17-18, is responsible for furnishing the details of this incident:

"At one of the islands of the channel of Santa Barbara which is populated with heathen, they took on water. As soon as the launch approached, the natives from the village near the beach came up and welcomed them with demonstrations of great joy, making them presents of fish which they had in great abundance, and joining in to help with the water, even the women. In return the Indians were given glass beads, which they greatly prized. The missionary fathers then decided to go ashore and visit the village. They were well received by the heathen and presented with fish, in return for which the Indians were given some strings of beads. The watering fin-

ished, they returned to the ship, now late, with the determination to set sail on the following morning. In the night it was remembered that they had forgotten their staff and left it at the village. They immediately gave it up as lost, on account of the cross that it carried for it was of iron, and it was known how the Indians coveted this metal. But they were so honest that at daybreak it was discovered that one of the little canoes of the island was coming to the ship, and that one of the heathen was carrying in his hand the staff with the holy cross. Climbing on board he delivered it to the father and after being rewarded returned to the island. For this reason it was called the Island of the Holy Cross (Santa Cruz), and as such it has been known ever since.

"Leaving that island, and finding themselves in latitude thirty-four degrees and forty minutes

they sailed down the coast looking for the harbor of San Diego. Arriving there, they entered safely and dropped anchor on the eleventh of April, but did not find there the flagship which had sailed more than a month ahead of them".

In passing it may be of interest to note that the only surviving staff of the kind carried by the Franciscans in California and from which the island derived its name, is now in the museum at San Luis Rey Mission. This is one of the original walking staves. It is approximately five feet in length and made of tough wood. The staff unjoints in the center and it is shod at the distal point with a ferrule of iron. The proximal end is surmounted by a small iron cross about two inches in length. An iron hook protrudes from the staff not far from the top upon which a knotted handkerchief containing breviary, etc. could

be carried. A replica of this staff is also in the Los Angeles County Museum. From such small items is history compiled.

When Fr. Vizcaíno states that they saw the "landmarks of the Port", the four islands in the Coronado group which lie off San Diego, when the *San Antonio* was in reality off San Pedro, he and his friends were either doing a bit of wishful thinking or the lookout may have sighted a distant cloud formation.

Apparently they beat up and down the coast searching for "the Port", meaning of course their ultimate objective, the port of San Diego. Some of the mistakes made by the wanderers were perfectly natural. From a small craft at sea, for example, Catalina Island, when viewed from a certain location in the channel, appears to be two islands. Likewise, the Anacapa group when

seen from the channel, near the mainland seems to be three separate and distinct islands. Viewed from the air the main island is seen as two islands connected by a rocky reef which is above water at low tide. In 1769 this rocky link may have been even higher above water, but nevertheless, from a distance the one island would appear as two or even three islets.

On the other hand the padre's description of the caves along the shore at the east end of Santa Cruz Island is correct and their anchorage on the night of the 30th of March was probably in Chinese Harbor, southwest of Coche Point. This would have placed them only a trifle more than three miles from their previous anchorage at the only satisfactory landing site, on the north shore of Santa Cruz, the large Indian rancheria on the shore of Prisoners Harbor where the

watering party had landed on the 29th.

The route of the *San Antonio* after leaving Santa Cruz Island is a bit vague. Apparently the vessel turned north to the mainland which was about twenty-five miles from Cavern Point on the east end of Santa Cruz. Thence the course was west by south until they came in sight of Santa Rosa Island and San Miguel Island with the smaller Prince Island rising "steeply from the sea" at the mouth of Cuyler Harbor. By now the voyagers were firmly convinced they were too far north beyond any possibility of doubt and so turned southeast toward San Diego to rendezvous with their fellow explorers at "the Port".

As indicated in his diary, Vizcaíno and his fellow shipmates now knew also that the bay they had designated as San Simon y Judas was in re-

ality San Pedro. Apparently they had not sighted the tiny island of Santa Barbara en route north to Anacapa and Santa Cruz but they did see it as they ploughed the channel waters en route to San Diego. In enumerating twelve islands in the Channel group, Fr. Vizcaíno apparently counted in Anacapa as three separate islands, and aside from the major islands, likewise added the two small islands at Scorpion Anchorage off the southwest shore of Cavern Point on Santa Cruz and Prince Island at the mouth of Cuyler Harbor on San Miguel. San Nicolas, being some sixty miles at sea from San Pedro would not be visible from the deck of a small vessel, hence would not have been added to the list.

Fr. Vizcaíno was destined not to remain long in California. He assisted Fr. Junípero Serra in the founding of Mission San Diego, July 16, 1769.

The Diegueño Indians surrounding the mission were restless. Then they became downright hostile and on August 15, just after Fathers Serra and Vizcaíno had celebrated Holy Communion at the Feast of the Assumption, the blow fell. The *soldados de cuera,* the tough, hard-bitten Leather Jackets fought the attackers with lance and shield, arquebus and sword, and then for good measure turned the artillery upon them. In all this melee only three Indians were killed while others were wounded.

During the affray the two fathers remained in their brush hut praying for the soldiers, themselves, and the gentiles and hoping that none of the heathen would be slain unbaptized. While the fight still raged, Fr. Vizcaíno lifted the maguey mat, which served as a temporary door, and peered outside to see whether the Indians had

retired. They hadn't, and before he could drop the thick mat, a cane arrow slid into his hand.

It was a minor wound and it healed but it left one finger stiff and useless. Later the wounded member became troublesome. Apparently it was badly infected and when on January 24, 1770, the Portolá expedition returned from Monterey to San Diego, Fr. Vizcaíno was suffering from the wound received five months earlier. When Capitán Fernando Rivera y Moncada left San Diego with a detail of twenty soldiers and a pack train of eighty mules, February 11, 1770, he was accompanied by the ailing Vizcaíno. Palou relates that Vizcaíno had requested permission to go back into Baja California to see if he could have his wound treated properly and in the event he obtained no relief there he wished to continue on to the mainland of Mexico.

Thus Fr. Juan Vizcaíno passed from the pages of California history leaving his seagoing *Diario* and the Isla de la Santa Cruz as a timeless legacy.

DIARY OF FATHER VIZCAÍNO
PRAISE THE LORD
YEAR 1769

THE 15th day of February we set sail from the Bay of San Bernabé, about 5 in the afternoon, with a Northwest wind, and with the same wind we kept on our course all night. The next morning we saw only the mainland of California.

16th We held our course with the same strong wind all day and all night. There was a strong squall in the afternoon accompanied by rain.

17th We sailed with the same wind, although not so strong. On this day we broke out the small arms from the ship's chest and each member of the crew received one, and they were taught the principles of handling them.

18th About the middle of the night the wind changed from the Northwest to North-north-

Feb.

east and we continued to the Northwest all day, through great seas. The ship rolled heavily.

19 Sailing with wind from the side. The wind changed somwhat to the Northeast since about mid-afternoon yesterday in which direction we continued today. Today 2nd Sunday of Lent. Mass was said and 3 sailors received communion. The ship didn't roll so much, and we found ourselves almost on the same degree of latitude as that from which we set forth.

20th Sailing with a side wind. The wind continues almost north, and we held this course all day and found ourselves still on the same degree of latitude about 60 leagues from shore.

21 The wind fell about day break, cutting somewhat to the North-northeast and remained thus all day.

22nd. Same kind of day, all calm, although

the wind did blow a trifle.

✓ *23rd.* Day, Day break with the same wind though not quite so light, and about midday it began to blow. Sailing with the wind at the side, going toward the Northwest, we found ourselves at 22 degrees and 35 minutes.

✓ *24th,* San Mathias Day. Since midnight the wind began to blow harder, and continued so all day. It was not possible to make observations because it was so cloudy. The wind the same and always from the side going toward the Northwest.

✓ *25th.* Continued strong wind, and always cloudy, it was almost impossible to make observations.

✓ *26th.* 3rd Sunday of Lent. The same wind continues with sufficient force, somewhat cold and cloudy: Mass could not be said on account of

the strong wind and fear. Always with the wind from the side sailing toward the Northwest.

27th. The same North-northeast wind continued to blow, although the day was cloudy, we were able to make observations and we found ourselves at 23 degrees and 50 minutes to the North.

28th. By nightfall the wind greatly increased. Sailing toward the Northwest, although close-hauled, we were swinging to the North.

1st Day of March, the same wind continues. Traveling on course. Yesterday we found ourselves at 24 degrees.

2nd. Day, the wind continued until 8 in the morning, afterward it calmed somewhat, and though cloudy, we observed that we were at 25 degrees and minutes although far from the coast.

3rd. At 7 o'clock in the evening, of the previ-

ous day, the North-northeaster began to blow with much fury, and continued all night and all day, the weather being always cloudy and cold.

✓ *4th.* The same storm continued with cold wind and cloudiness, and the sea very heavy and with much rolling of the ship.

✓ *4th* Sunday of Lent and 5th of the month, the same wind continues and we find ourselves near 26 degrees and more than one hundred and fifty leagues from the coast. We sail with a side wind toward the Northwest: cloudy, cold and we are all downcast, and unable to make any observations.

✓ *6th.* The same weather prevails and at midnight it begins to rain and everyone is very melancholy.

✓ *7th.* The same weather continues, always cloudy cold and since Sunday the wind has

blown from the east and we continue on our way.

8th. At twelve midnight, the wind began to die down, and at 8 in the morning, the North wind began to blow furiously, and in succession all day we had clouds, rain and heavy seas, and the weather changed entirely. We continued traveling toward the land. We were unable to take observations. Sr. Don Juan is ill.

9th. The North wind continues unabated and the night was bad: Sr. Don Juan suffered with pain, and Sr. Don Miguel also fell ill, so that we could not make any observations and so we continue to travel Northwest. Today we began the Novena to our Lady of Refuge.

10th. The wind dropped to a dead calm at midday, and though it was an effort for him to do so, the Captain made observations, and we found ourselves at 30 degrees.

11th. We are becalmed. Don Juan took a physic, and Don Miguel still remains ill.

12th. Passion Sunday. The same calm continues until five in the afternoon, when the east wind began to blow, and we are continuing on our course.

13th. Traveling with the same wind, we found ourselves in 31 degrees, 25 leagues from the Island of Santa Catarina and about 60 from the mainland. The Captain took observations, for he was feeling much better this day.

14th. Calm until nightfall when the wind began to blow.

15th. Drizzling about daybreak and not a little mist. An Island was seen (first Island). We are going to turn the point jutting out to the left. Heavy sea and cold. On the point of the Island which faces toward the East, with a hummock

San Clemente

rising from the sea, we saw people who raised smoke, and upon passing parallel to the said points, of which there are two, with a bay or port, between them, the other one tapering to a point, we could see the light on the other side, but not a tree, only the grass was beginning to grow green.

16th. Another Island was sighted, (Second Island), in appearance does not seem much larger than the first one. We passed it in the morning, keeping it to the left, and the mainland (for which we had been looking) was seen. It seems to be a barren land. Turning around a point to the west, the land is very low, and covered with white patches. At midnight until midday the weather remained calm, then the wind began to blow Southeast and in this wind we turned the point, in the morning we saw at a distance,

a forbidding land, we were in 33 degrees and 12 minutes.

17th. Friday of Sorrow, we were unable to double the point because with nightfall the wind dropped, nevertheless in the morning we saw another Island larger than the two previous ones; before the afternoon, the sun settled on the Island and it was very clear to our vision. We continued, and it was necessary for us to beat to the windward against a Northwest wind. First this tack was followed to see if there was adequate shelter behind the sloping bank, or headland which was the lower point, near the white patches of earth, which upon being reached proved no safe haven. The ship tacked until the afternoon at which time we once more turned toward the point. It is a rugged land, green, with many ravines cutting deep into the sea, and no

trees, save in one huge ravine, which opens out on the beach in a small bay, where we could see small trees, and two or three Indians. They made a little smoke. Almost all the lower coast stood like a rampart, green against the hills.

✓ *18th,* the wind continued contrary, and it was not until about midday, that we pointed the prow almost northward. The day was cloudy, nevertheless observations were taken and we found that we had regressed or lost 10 leagues from where we were the previous day.

✓ *19th.* Palm Sunday and the day of San Joseph, the ship continued to tack against the winds, and about midday, we found ourselves to leeward of the first Island which we had seen previously. The day overcast with fog so dense, that nothing was visible. The Island was glimpsed because the wind increased somewhat and revealed it.

20th. Holy Monday. We continued to lie by the first Island until about midday. Between the points of the aforesaid cliffs it is like a bay, and sheltered from the wind on the north side. We saw the same Indians that first made the smoke, in two little canoes, one with three and the other with four Indians. They approached with some fear, but we treated them kindly, giving them a few articles of clothing and some old rags. They gave us fish which they had harpooned. Then they left, but noting that we turned, they returned, and brought us some three more fish, and one ugly fish which looked like a toad. The Indians are well built. This second time they showed less fear.

Caput gustu paucisimo se manifestavit: meo judito (judicio) me suspensionem facit, ut aliquid lateat; intelligo paucissimum affectum. (The chief

shows himself in very poor taste: it causes me a reserving of my judgement (concerning him) lest something is being concealed. I sense very little friendliness (i. e., in the chief).

The members of the crew gave them some small rags, etc. At four in the afternoon, the wind started to blow and we tacked to seaward. Indians gave us of their possessions: two robes made of twisted skins held together with some fiber ropes of small cords, which it seems is their covering. It appears to be made of alternating black and brown strips of otter fur, three or four fingers wide, arranged vertically; and the cords have the fur twisted inside and out and these are fastened together with some small cords which look like hemp and are the color of the coconut husk. They gave me a cord strong enough to hold a fish hook, and having received it, I re-

turned it. They understood us by signs. In the afternoon they returned but they were a different group, only two of them were those of the morning; and they arrived in three small canoes. In the third canoe there were six and a little boy. They gave us, as a sign of peace, a stick about a yard long, with a tassel of black feathers and some tufts of fiber of the color of coconut husk, tied to the pole, like a flag.

They gave us some red fish, very good fish, and octopi. Some of the crew gave them some rags. They wished us well, and urged that we should return to see them, and they returned whence they had come.

21st. It was calm all night and the Island was half a league away to windward. Toward nine in the morning the wind began to blow from the Northwest, rather strongly and we tacked out-

side, or toward the bay of the said Island. (I don't know what there is in this Island). We returned to the bay apparently with the intention of casting anchor since they took soundings (25 fathoms). About twenty Indians returned in six canoes, and we gave them a few trifles. They brought us stones which they seem to value highly, such as rock crystal, and mineral stones containing lots of lead. It seems they burn this and make a black paint with which they decorate themselves. They also brought us red ochre which appears to be very good. I was fortunate in that in return for a few old rags, and a used snuff cloth which I gave them, I received three fish, which were sufficient to feed us for three days; there came aboard an old man who seemed to be of better disposition, afterward two others, and tremblingly they spoke very fast, and they

carry as arms, a kind of knives with wide stone points, hafted in little wide wooden handles, which they carry on the head. They have a quantity of fiber which looks like very good hemp, and of the same color as the coconut husk, with which they make cords. They brought shells which appeared to be of mother-of-pearl of a gold green color. They know how to make cords as we do, which they use for fishing, the bay has good fishing, and the fish they caught, except for a few octopi, were red and of the same flavor as the Seabream, with stones in the head as I noticed in those we ate. I noticed an old man who came in one of the canoes (who) told us by signs to come to his land and made signs with his hand that we should not go there (meaning the mainland) making signs of cutting off heads, and he kept on talking emphatically, warning us to be-

ware, or something to that effect. We understood they had contact with the mainland. Their little canoes which at the most would hold seven men were made of planks of wood, about one finger thick, and in pieces sewed together and tarred on the outside. One of the Indians was ever bailing out the water that enters. Nevertheless they know how to handle them even in heavy seas, the oars are two pieces of wood and they stroke to one side, and the other, with much agility. They carry shafts with harpoon points which they use in fishing. Each harpoon has three barbs, although they also use fishhooks of cactus thorns twisted like hooks. They brought little roots, which have no flavor, resembling little onions or heads of garlic, they have two little heads joined together with skin the same as onions, but completely bare.

✓ *22nd.* Holy Wednesday. A favorable wind began to blow in the morning and we followed the course between the two Islands, the distance of which is five leagues from the point looking toward the North to the other Island, which is said to be Santa Catarina, but in the afternoon the wind turned against us, and we couldn't continue; we tacked outward; in the night the contrary wind increased. The distance to the port of San Diego is about 20 or 30 leagues.

✓ *23rd.* Holy Thursday. Mass was said and eight persons received Communion, and my companion priest. The wind remained contrary. We could recognize the Island above-mentioned, by the portion of it, which looks toward the East. This part of the Island is very accessible; there are some ravines, and particularly one very green one, and a flat place where there are Indians. In

the afternoon they came up to us in two canoes with signals of peace the same as the others. Signals were made asking if they had water, then they went away and brought back a bottle made of reeds tarred on the inside, from which we drank, and it is good. They gave us shells resembling the others. The Indians seemed agreeable, and all motioned us to come toward the land; no anchorage could be found; nevertheless we found shelter toward the middle of the Island which we desired to take as the wind was rising. Sometimes there was seen at an equal distance from these Islands, another one, and we stayed all night in front of this Island, and in the morning with the same wind blowing a little stronger, we went to reconnoitre this third Island which must be near the Port and the mainland. From afar we could see their small cabins and some trees.

March

24th. The third Island above-mentioned is not an Island, but a promontory which makes with the mainland to the south, the Bay of San Simon y Judas, in which we entered and sounded until reaching 10 fathoms in depth. We tacked, and in the afternoon the wind calmed, and we anchored under this promontory, and in the morning, Saturday, the Northeast wind blew and we are going to make it, for around the corner formed by the promontory and the land rising behind and joining it, about 8 leagues from the point, the Port is thought to be.

25th. Saturday, with the same wind we are going to double the point. We went along a little and toward midday the Northeast wind dropped. In the afternoon a Northwest wind started to blow, and we are going to see if we can double the point. Because of the fog, we couldn't dis-

tinguish the landmarks of the Port. In the afternoon a canoe came to the ship, and in it were six young Indians—they gave us some cords and one little fish. They put up their hair and have only some cloaks like the other Indians; these are of Santa Catarina Island (the one divided on the west section making another Island) which was only distinguished by the one bay we saw in front of the above-mentioned point; it was about 4 to 6 leagues distant.

26th. Sunday of Resurrection. We remained all night midway from the Island of Santa Catarina (second Island) and the point of the bay of San Simon y Judas; at daybreak the wind dropped completely, and the calm lasted until four in the afternoon, when the Northwest wind arose. The landmarks of the Port (The Four Coronados) have been seen. Smokes have been seen

all day in a ravine. The two *sierras nevadas* which are in the North are clearly seen, and they can be seen almost from the first Island. From these sierras continues an almost unbroken range of mountains to the Port and there is only one cut through which it seems flows a river into this large bay, formed by the point which reaches as far as the Port where there is another headland which faces to the south.

27th. The Northwest wind lasted until about midnight, and then began to drop. The calm continued all day and we couldn't proceed. We are midway between the Islands and the mainland. We don't know if the Port is an inlet made by a canyon of the mainland.

29th. At five in the morning a favorable wind came up and lasted until midday, at which time it stopped. We sailed out of the bay, which ac-

cording to the (cross mark) in Don Sebastián's diary is Bahía de Sn. Simon y Judas, and we recognized one of the large Islands. To the west we saw another of the same size, which forms one entrance, and another of lesser size. We observed that we were at 33 degrees and 47 minutes latitude. In this bay there are two small Islands, one low and the other somewhat higher, which lie near the point of the Island above described. And in this bay there is also another Island to the south, smaller and apart from the others.

We cast anchor in a sheltered spot on the north side of the Island determined to take on water, etc. The Indians came as before, and they signed to us there was water. The launch went ashore to reconnoitre, but as it was now nightfall, they did nothing.

30th. With 9 men I went ashore in the launch

to get water from the Island in front of us. I was in the first village with the Indians and (this is) what happened, etc. The Indian women (are) very modest, even the girls.

There was much undertow where we landed. Upon re-embarking in one of the Indian canoes, in which they took me to the launch, I wet my feet somewhat. Because of their affability and good manners, I believe they could be evangelized. Their houses and everything else I observed bears this out. In the afternoon we set sail and departed, but a short distance after clearing the point of the Island, and about halfway between that point and the small Islands, we encountered the Northwest wind and we turned back to cast anchor a short distance beyond the point where we had cleared the Island, to a sheltered place which faces the Northwest. At

this point the sea, undercutting the Island shore, makes many caves and at the point of the Island there is an opening, like a bridge, in the rock, through which daylight can be seen from the other side. We took observations and found ourselves in 33 degrees and 50 minutes.

31. We stayed anchored all day, and notwithstanding our safe anchorage, the Northwest wind blew so strongly as to frighten us all day. It lasted until sunset. The night was calm until dawn.

1st of April. We weighed anchor and went to reconnoitre the mainland. The Indians came and brought fish which they gave us because I gave them a small handkerchief and a few rags which they value highly, but they did not wish to give until we had given them something. They pronounced "to love God", "God who created us", "who is in Heaven", in order to indicate the

facility they had in our language. They had glass beads which indicates that such came from overland, or from the nearest of the California Missions. These gave us clues (to contacts) etc.

2nd We coasted in order to see if the Port is where it seemed to be. With a good wind but with fogs we did not see how we would be able to see the coast. It seemed to be a good land, somewhat green and with clumps of trees. A canoe came alongside in a high sea; it took a turn around the ship and afterward two Indians came up, and gave us acorns resembling chestnuts peeled and dried; they gave us a kind of cutting implement with which they did their carving, giving us to understand that we should give (them) machetes, etc. We passed the night lying to.

3rd. Monday. In the afternoon we encountered a contrary wind and we sailed to windward.

There came two canoes of Indians, and they were pleasant; they spoke some words of our language and gave us some of the sardines which they used for bait, but these they gave one by one until they gave eight sardines, and we gave them maize.

4th. In the morning the wind calmed, and we saw two other large Islands and one small one, which rises steeply from the sea. There are twelve Islands since the first one. All day it was almost calm. We are going to double the cape of the mainland. Seen on the summits of the mainland mountain ranges are various trees and patches of brush. In the afternoon, considering the fact that we do not see any signs of the Port, it is recognized, according to the account of Don Sebastián, that it has been left behind and we know we are off our course, so we start to turn

back. We found ourselves at 34 degrees and 57 minutes of latitude, with a west wind, which favors our return. We are going back.

5th. Toward midnight the wind dropped and we continued in a calm until after midday, and at noon the same wind began to blow, and we are sailing on. In the evening the wind continued to increase and there was a very thick fog.

6th. We continued our course, somewhat between the Islands and the mainland. We saw the Island of Santa Barbara located at the beginning of the channel. As the day was cloudy, with fog, we couldn't see clearly the mainland, nor the point of the bay we sounded, which is not that of San Simon, but instead the Bay of San Pedro, and by nightfall we were almost lying to.

7th. We are on our course, sighting the Island of Santa Catarina en route to the Port of San Diego.

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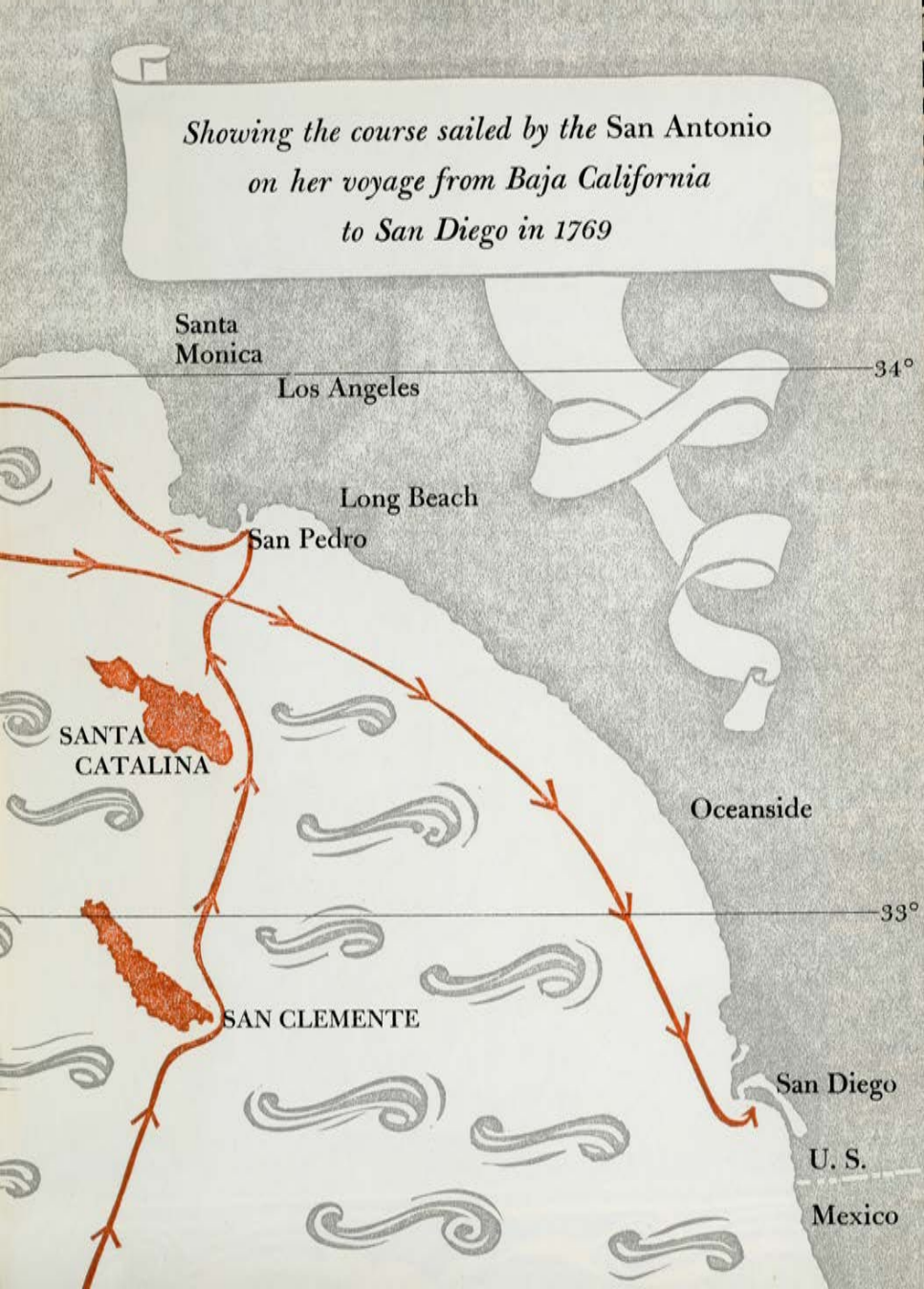
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